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we may quote a few authorities. Miller, in 1754, says they were despised by the rich and deemed only the proper food for the meaner sort of persons. Mawe and Abercrombie, 1778, give caution as to their deleterious properties unless thoroughly well cooked. In 1830, in Watson's *Annals of Philadelphia*, it is written that a gentleman, "now in his 90th year, told me that the potatoes used in his early life were very inferior to the present. They were called Spanish potatoes, and were very sharp and pungent in the throat and smell. They send occasionally a better sort from Liverpool." In 1698 potatoes were scarce, Jerusalem artichokes abundant, in French markets.

Were a new root equal in edible quality to our snowflake potato and of the same ease of culture, now introduced, who can doubt its quick recognition and adoption? It would not be compared to the parsnip or carrot, as Hawkins did his potato, but would be described in glowing terms. We would not have its medicinal qualities under discussion, but would be satisfied to have it on our tables. If, however, we should now eat some of our poorer qualities of potato, such as were commonly grown for cattle a quarter of a century ago, we would see in the soggy and hard condition a root which might well have excited the admiration of Hawkins, and which would have suggested the parsnip or the carrot for comparison more than would a sweet potato.

*(To be continued.)*

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## NOTES ON THE LABRADOR ESKIMO AND THEIR FORMER RANGE SOUTHWARD.

BY A. S. PACKARD.

*(Continued from p. 481, May number.)*

THE stone structures, particularly the grave or dolmen-like burial places referred to by the Moravians, are of course matters of very great interest. In connection with that statement we would draw attention to the following extract from "The three voyages of Martin Frobisher," second voyage, 1577, Hakluyt Society, London, 1867, p. 136:

"In one of the small islands here [near Leicester's Iland in Beares sound] we founde a tombe, wherein the bones of a dead man lay together, and our savage being with us and demanded (by signes) whether his countryman had not slain this man and eat

his flesh so from the bones, he made signes to the contrarie, and that he was slain with wolves and wild beastes."

Although it is generally stated that the Eskimo seldom if ever bury their dead, the foregoing statement would show that in early times at least they took pains to place the corpse in stone tombs. I found at Hopedale, in 1864, two skeletons, evidently Eskimo, interred in the following manner: while walking over a high bare hill north-east of the station I discovered a pole projecting from what seemed a fissure in the rock; it proved to be the sign of an Eskimo grave; the pole projected from the chasm, which was about fifteen inches wide and twenty or twenty-four inches in depth; the opening was covered by a few large stones laid across the fissure. At the bottom lay the remains of two skeletons entirely exposed to the elements, with no soil over them. The skulls were tolerably well preserved, and so were the long bones, but the vertebræ, ribs, &c., had mostly decayed. Judging by the way in which such objects are preserved in the open air on this coast, the burial must have been made at least over half a century ago, but more probably from one to three centuries since.

We now glean the following extracts from Hind's excellent Explorations in the Interior of the Labrador peninsula, which show that the Eskimo spread south-westward along the coast of Labrador as far as the Mingan islands.

Speaking of the Montagnais or coast Indians of Labrador, he writes: "Of their wars with the Mohawks to the west, and the Esquimaux to the east, between 200 and 300 years ago, there not only remain traditions, but the names of many places in the Labrador peninsula are derived from bloody battles with their bold and cruel enemies, or the stolid and progressive Esquimaux" (II, p. 11).

"The summit of the Great Boule, 700 feet above the sea, and the brow of the bold peninsula on the west side of the harbour [Seven Island bay] were two noted outlooks in the good old Montagnais times. They are not unfrequently visited now, when the Indians of the coast wish to show their country to the Nasquapees from the interior, and to tell them of their ancient wars with the Esquimaux. \* \* \* They were able to hold their own against the Esquimaux in consequence of the almost exclusively maritime habits of the people, who rarely ascended the rivers further than the first falls or rapids: and they fearlessly

pursued their way through the interior of the country as far as the Straits of Belle Isle and Hamilton inlet, but exercising the utmost caution as they approached the sea to hunt for seals" (p. 30).

Of the Mingan islands Esquimaux island was so named "because the Esquimaux were wont to assemble there every spring in search of seals," &c., &c. (p. 49).

"The ruins of Brest must not be confounded with those of the old Esquimaux fort some distance farther up the straits, and which are found on Esquimaux island in St. Paul's bay. These ruins, consisting of walls composed of stone and turf, remain almost entire to this day;<sup>1</sup> and on the same island are large numbers of human bones, the relics of a great battle between the Montagnais and French on one side and the Esquimaux on the other, which were found about 1840" (p. 130).

"At Fox harbour there is a small settlement of Esquimaux, who are now orderly and industrious Christian people, fruits of the faithful labours of the missionary at Battle harbour, who has resided eight years on the coast" (p. 198).

"Seals have been the chief cause of the wars between the Montagnais and Esquimaux of the Labrador peninsula, and most of the conflicts between these people have taken place at the estuaries of rivers known to be favourite haunts of the seal" (p. 204).

Regarding the Eskimo living near Caribou island, at the mouth of Esquimaux river, Strait of Belle Isle, in 1860 and several years after that date, the following information has been kindly given me by the Rev. C. C. Carpenter, for some years (1858 to 1865) a missionary to this part of the Labrador coast: "Concerning the Esquimaux ('Huskemaw,' old father Chalker at Salmon bay used to call them), in my time there was only one family living in the immediate vicinity of the mission, and that only a fragment—the Dukes family. They once lived at the extremity of Five League point. The husband (George?) died and the wife married an Englishman, old Johnny Goddard. She was a full-blooded Esquimaux, and could kill a seal by imitating its appearance in dress and cry, just as quick as the next man, and a good deal quicker if the other was white! She died at a great age about the year 1879. I was on the coast, after an absence of fifteen years, in

<sup>1</sup> Robertson of Sparr point.

1880, and was told that she was about 100 years old, but I deemed that an exaggeration. Her sons were George and Andrew, both now dead of consumption. I buried George at Middle bay in 1862. Andrew died since we came away. He had visited Halifax and had had his photograph taken; I have a copy of it; it is, however, of a dressed-up man, not my old Esquimaux friend. Both of the sons were unmarried. A daughter of old Aunt Jenny Goddard had a daughter, I think by an American sailor. She was called Lucy Dukes, and (her mother dying) was adopted by Mrs. Goddard. I dare say you remember her there at Stick Point island; she was lame. She married little Johnny Goddard, nephew of old John, and they with several children occupy the island home. She said to me in 1880, "There's my Jenny, just look at her narrow features; you know Granny had a very narrow face!" And yet an old sailor once said that the old woman's face was as flat as a barn door!

"There was another family of Esquimaux, whose residence was at St. Augustine; I cannot recall the surname. I used to see one, 'Louis the Esquimaux.' My impression is that one only of that family was living in 1880, for I brought home Esquimaux dolls in full dress made by her. These I feel sure were all the remnants living in my parish, say for fifty or a hundred miles up and down the coast.

"The Esquimaux in Southern Labrador are a remnant. Once powerful there and numerous, they were defeated in a battle fought on Esquimaux island (at the mouth of the river) by the Indians (Mountaineers), and what few were left went northward."

We observed on Caribou island traces of Eskimo occupation in the form of a circle of stones, like that observed farther north near Strawberry harbor.

Along the coast north of Hamilton inlet are a few Eskimo, half-breeds and probably remnants. At Roger's harbor we took aboard as pilot to Strawberry harbor one Cole, a half breed, part Eskimo and part Englishman, who had an Eskimo wife and two three-quarters-breed children; his mother was an Eskimo. There were formerly a few Eskimo living in this region, but they had died off rapidly within a few years past; our pilot from the States, Capt. French, who had frequented this coast for many years, said that there was now but one Eskimo where there used to be twenty. Their disappearance seems due partly to that of

seal, fish, birds and other game, and partly to contact with the civilization of this coast, their close winter houses inducing consumption and other chest troubles; but whatever the causes, the race is rapidly fading away, going by entire families. Cole was intelligent and could read and write.

On our way to Strawberry harbor we were boarded by an Eskimo who paddled up to our vessel in his kayak. He had been living in the bay during the summer. The next day I landed on a little flat islet near our harbor, and found traces of recent Eskimo occupation. An Eskimo family had evidently been summing there in a seal-skin tent. The marks of their temporary sojourn were the circle of water-worn stones which had been used to pitch the tent, the feathers and bones of sea-fowl which had been shot or snared, scattered bones of the seal and other unmistakable signs of Eskimo occupancy and of Eskimo personal uncleanliness. While here we learned that some Eskimo were spending the summer on an island hard by, and we tried to find one to pilot us to Hopedale, but were unsuccessful. We, however, obtained one who had received some education and was then living ten miles up the bay with a Norwegian in the employ of the Hudson Bay company, his pay being fifty dollars a year.

The number of Eskimo on the Labrador peninsula is estimated at 1400, but this is probably an overestimate, as most of this race are now partly civilized and gathered at the Moravian Mission stations of Hopedale, Nain, Okkak, Zoar and Ramah.

At the time I visited Hopedale, which was in the summer of 1864, in the expedition of Mr. William Bradford, the well known artist, the Eskimo population of that station was about 200. It was reported to us that during the preceding March twenty-four Eskimo had died of "colds;" while at Okkak twenty-one had died, and the same number at Nain. Thus over a tenth part of the native population at these stations had died of chest diseases in a single month. This high death rate may be the result of their partial civilization and less hardy out-of-door life, but their houses are not very different from those their savage ancestors inhabited. The missionaries have wisely not attempted to force upon them European standards of living as regards dress and houses, and their system of trading with them as well as teaching them does not appear to have been accountable for this rapid decrease. On the contrary, anthropologists as well as humanita-

rians are under obligations for the success these devoted Moravians have had in preserving on American soil this interesting people intact, unmixed, and with some of their harmless and more interesting habits preserved. They are, however, doomed, judging by the past years' experience, to ultimate extinction.

As regards the longevity of these people, we understood the oldest person at Hopedale, the patriarch of the colony, to be a woman of seventy years; we saw her, a picture of ugliness which still haunts our memory. There were three Eskimo who were sixty years old. A man becomes prematurely old when forty-five years of age, as the hunters are by that time worn out by the hardships of the autumnal seal fishery.

The Eskimo settlement of Hopedale, the only one we visited, was founded in 1782. It consisted in 1864 of about thirty-five houses, arranged with more or less disorder in three principal streets. They are mostly built of upright spruce logs with the bark still on, dovetailed at the corners and banked nearly to the eaves with turf on the outside; the roof rather flat, though irregular, with a skylight and small window in one side, either as in the case of the more well-to-do families consisting of a rude sash with four or six glass panes, or panes of the intestines of the seal sewed together.

The house is entered through a long low porch, probably the survival of an ancient style, *i. e.*, the low porch of their snow houses through which their forefathers crept on their hands and knees. On entering we were obliged to stoop low and to circumspectly make our way between the carcass of a seal or a codfish, as the case might be, and a vessel of familiar, democratic shape and use, filled with urine, in which the sealskins are soaked before being chewed between the teeth of the housewife, an important step in the process of making or mending sealskin boots; while Eskimo dogs of various sizes and colors blocked the devious way.

Across the end of the interior, which was floored with wood, and in which we could not stand erect, was a wooden bed or seat, a sort of divan, on which sat a woman in spectacles weaving a basket of dried rushes which had been colored blue or red; she nodded a welcome and made us feel quite at home. The other belongings of the house were a hearth or fire-place of a few pebbles situated on one side, a soapstone lamp which was a

flat oblong dish, carved out of soapstone, of normal Eskimo design ; some knives of European manufacture, needles and thread, while on a shelf we noticed an Eskimo Bible with the owner's name written in a neat hand on the fly leaf. On the whole the interior was neater and less offensive to the eye and nostril than we expected, as was the exterior. Besides the house, on a cross-pole supported by two uprights, rested a kayak, and over another horizontal pole hung drying a black bear's skin or dried cod-fish, as the case might be. The spaces between the houses were rudely drained, and saving the usual refuse heap at the rear of the house, a dog's carcass, fish bones and other rejectamenta, there was nothing particularly repulsive, though certainly nothing attractive about the houses. Two families sometimes live in the same house, which is partitioned off simply by a low rail passing through the middle. We do not remember seeing any babies, and there seemed to be few children compared to the adults; here as in the arctic regions the Eskimo having small families.

The women's dress differs from that of the Greenland Eskimo in the much longer tails of their jackets, which as seen in Pl. xvii nearly reach to the ground; by the Greenlanders it is worn but little longer than the men's; this difference, as seen on p. 473, was remarked by Cranch. Of late years woolen goods have partly superseded sealskin, but the pattern has been retained. Another difference is the form of the kayak; that of the Labrador Eskimo is much broader than the Greenland kayak, and of clumsier build, since the frame of the former is made of spruce; this renders the Labrador kayak perhaps safer.

So far as we could see the Labrador Eskimo at and north of Hopedale are full-blooded. Our engraving (Pl. xvii) is from a photograph taken by Mr. Bradford, and gives an excellent idea of a Hopedale Eskimo couple with their baby. The faces apparently show no trace of foreign blood, while there is said to be not a full-blooded Eskimo in the Greenland colony, the intermixture with the Danes and Scandinavians in general being thoroughgoing. Few Europeans or Americans had previous to 1864 visited the Labrador coast north of Hopedale, and there the race has been preserved in most cases intact, though there may now be an occasional intermixture with the Newfoundland fishermen, who now go as far as Nain.

As to the number and distribution of the Eskimo north of the



Moravian stations, we now have some definite information from Lieut. Gordon's report of the Hudson's Bay expedition of 1884. He says: "I cannot help thinking that their numbers have sensibly diminished, inasmuch as we found signs of their presence everywhere; yet except at Port Burwell, Ashe inlet and Stupart's bay, none were met with. About six miles south of Port Burwell [Cape Chudleigh] there are the remains of what must once have been a large Eskimo settlement, their subterranean dwellings being still in a fair state of preservation. At the present time, so far as I can learn, there are only some five or six Eskimo families between Cape Chudleigh and Nachvak.

"Along the Labrador coast the Eskimo gather in small settlements round the Moravian Mission stations; at these places their numbers vary considerably. Nain is reported to be the largest settlement, and its Eskimo population amounts to about 200 souls" (p. 16).

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## THE INTER-RELATIONSHIPS OF ARTHROPODS.

BY J. S. KINGSLEY.

IN most of the schemes of classification in vogue to-day the Arthropods are divided into two groups of equal rank, the first being the Crustacea, the second embracing the Tracheata or Insecta. Having recently studied the embryology of *Limulus*, and finding it necessary to ascertain its place among the arthropods, the writer was led to compare, in a critical manner, the various groups. This led to somewhat unexpected views as to the various inter-relationships of the different "types" (if that word may be pardoned), and as the results may prove of interest, a short résumé is here presented in advance of the full article which will appear in the *Quarterly Journal of Microscopical Science* for October.

It might be stated here, parenthetically, that upon a large number of points regarding the arthropods, and especially the so-called tracheates, our knowledge is extremely deficient. For this reason some of the following account is merely tentative, the probability being in favor of the views here adopted.

First, we may take up the relationship of *Limulus* to the spiders. The view first suggested by Strauss-Dürckheim and lately so ably supported by Professor E. Ray Lankester, that *Limulus* is not a crustacean but an arachnid, receives full confirmation from the